

Questionnaire to Our Readers

Beloved Readers of Integral Yoga,

It is our great joy to serve you by sharing the Teachings of our beloved Master Sri Gurudev Swami Satchidananda through the pages of Integral Yoga. We would love to have some feedback from you all so we might serve you better. If you would be so kind, please fill out this questionnaire and mail it to INTEGRAL YOGA MAGAZINE, Attn: Editor.

1. Which current features of *Integral Yoga* do you appreciate most?
2. Which features do not particularly interest you?
3. What types of articles or features would you most appreciate seeing added to the Magazine?
4. Do you have any other comments, suggestions or inspirations to share with us?
5. I've been reading *Integral Yoga* since: _____
6. I got this issue from: An IYI bookstore or display
 Through my subscription
 From a bookstore or foodstore
 (please specify name) _____
 Other (please specify) _____

Please know that this is your magazine. We appreciate your submitting articles, news, photos, poetry, advertisements, etc. which you feel are in accord with the Integral Yoga principles and would be of interest to your Yoga brothers and sisters around the world. Thank you.

the Editor

More Letters to Sri Gurudev



(Continued from Page 2)

this need you are certainly qualified to be with me and greet me. There is no higher or lower, better or worse in my eyes. All are One. When I see my spiritual children I only see different Light-reflections of the Beloved Self. My job is but to point the way for you to see the same in yourself and in everyone else.

Now that you wrote me you have opened up to receive my inner guidance which is always with you. Call on it, invoke it. It will always answer.

*Ever yours in the Lord,
Swami Satchidananda*

THE RICHEST OF MY LIFE

Dear Satchidananda Ashram,

Monday was my birthday and I'm sure one of the richest of my life. I came to visit the Ashram to rest, reflect and meditate on the year gone by and to center myself for the year to come. Each of you helped me to find more - to experience a new awareness and understanding of selfless giving, of love, of joy and harmony. Thank you for giving, for sharing.

Om Shanthi,

S.P., New York City

YOGA SCHOOL PRAISED

Dear Swamiji,

We recently had the chance to send our son to your Ashram's Light of Yoga school for a few weeks. He's become a little yogi. Although he's always seen us doing Yoga practices before, he has never shown much interest in them. But after being in school for a little while he began doing chanting and will often sing "Om Shanthi" or "Om Namah Sivaya" for a long time while playing.

He's shown us how he meditates and occasionally he sits at the altar with our malas around his neck chanting "Om" softly.

We wanted to tell you we feel the school is really great and we hope many more children will be able to go to schools like this in the future. Your blessings are so many and beautiful! Thank you. Y. and V.F.

Willimantic, Conn.

YOU HEALED ME

I offer my prayer to Swami. Lord Father, you have spared me from sacrificing my life when it seemed to be the only alternative. You spared me the cancer of hate, when I no longer felt love in my heart. When anger seized my mind, and I no longer saw the path you made for me, you healed me. When the light seemed dull and all but gone, you shined your Light and I saw the healers and saints around me.

Now I ask only to serve you. I do not know how to serve you best, therefore I will wait until it is truly you who guides me. I will wait until your presence has saturated every cell of my (thy) body.

With all my love to you,
A.K., Rocky Point, N.Y.

A LITTLE BIT EASIER

Dear Swami Satchidananda,

For the first time at Easter I took a Yoga retreat at your Ashram in Pomfret and also saw you for the first time. The experience was such a loving and beautiful one that the spirit of it has remained with me since then and it is helping me become more peaceful and capable of acting a little more selflessly every day. There is still a long way to go but thanks to you it has become easier. With respect and love.

C.C., Yonkers, N.Y.

INTEGRAL[®] Yoga

SPECIAL FEATURES

- | | | |
|--|----|---|
| IN HIS FOOTSTEPS
<i>Prahaladana
Mandelkorn/
Jaghadamba Hensel</i> | 5 | A moving personal account of a pilgrimage to India with Sri Gurudev: How does the Guru work on the minds of 25 American disciples - from the sublime heights of the Himalayas to the slums of Calcutta. |
| CREATE YOUR
OWN WORLD
<i>Sri Swami
Sivananda</i> | 17 | Lest we all rush off to India to follow "In His Footsteps", Master Sivanandaji focuses on how the Yogic seeker can grow spiritually wherever he or she is. |
| THE BREATH
OF LIFE
<i>Sri Swami
Satchidananda</i> | 18 | Practical guide to the science of Prana-yama; instructions for beginners as well as some hints for established practitioners. |
| COMMITMENT
PAST EGO
<i>Kumar Shapero</i> | 26 | A family man relates his practice of Yoga to family life. |
| SERVICE SUTRAS
<i>Sudarshan
Anderson</i> | 29 | A poetic and inspirational manual for peace through selfless action. |

DEPARTMENTS

- | | | |
|---------------------------|----|--|
| | 2 | LETTERS/INSPIRATIONS |
| <i>S. McLanahan, M.D.</i> | 21 | Yoga and Medicine
"WARMTH FOR THE COMMON COLD" |
| <i>Swami</i> | 24 | Children's Corner/Papa's Parables
"THE TENTH MAN" |
| <i>Satchidananda</i> | | |
| <i>Swami</i> | 30 | Day-By-Day With Sri Gurudev-Jan.'78 |
| <i>Jnanananda Ma</i> | | ADVENTURES ON THE WEST COAST |

INTEGRAL YOGA®: Vol. IX, No. 2, April 1978. Copyright©Satchidananda Ashram-Yogaville, Inc. 1978. All rights reserved. No part of this publication may be reproduced without permission from the publisher. Published by the Office of Sri Gurudev, International Headquarters of the Integral Yoga Institutes at Satchidananda Ashram, Box 108, Pomfret Center, CT 06259. Please send all editorial contributions, letters and advertisements to EDITOR. INTEGRAL YOGA is published bi-monthly: Feb., April, June, Aug., Oct. and Dec. Deadlines are 2½ months prior to publication date: Jan. 15, Mar. 15, May 15, July 15 and Sept. 15. Subscriptions: \$6 yearly, \$8 foreign, addressed as above.

Integral Yoga and You

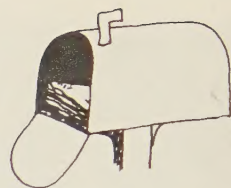
INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Groups, Teaching Centers and Satchidananda Ashrams. These centers are vehicles through which Sri Swami Satchidanandaji's teachings of Integral Yoga are lived and shared. The centers conduct on-going programs of instruction in the various aspects of Yoga, including Hatha, Raja, Karma, Bhakti and Jnana Yogas (see back cover), as well as Yogic diet and other related topics. There are open classes, courses, universal worship services, and retreats, both for beginners and more advanced students. Those interested are invited to call or visit the centers, and a live-in program is also possible.

Besides their teaching function, the Ashrams also provide an opportunity for an experiment in total Yogic living. The Ashram in Pomfret Center, Connecticut has a printing press, health clinic, national audio-video service, natural foods store, a 2-acre organic garden, Yogic nursery school, and a number of cottage industries where members practice selfless service. There are now similar Ashrams in Santa Barbara, California and Eureka Springs, Arkansas as well.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



HOPE FOR A HEROIN USER

Probably the lowest point in my life was being a heroin user. But a beautiful thing happened during this period: I saw Swami Sivananda's disciple Swami Satchidananda. The devastating habit of heroin is one of the hardest things to overcome. I attribute the success of my struggle to listening to and being around Swamiji whenever I could.

When you are using drugs, excuses become like powerful sunglasses to block out the Light. But when I saw Swamiji, his Light was so powerful that it penetrated all the negativity. I feel his Light is why I am still alive today. Bettering myself to be of service to Swamiji and my fellow beings is a soothing vibration. Because of this feeling I have faith that things will be alright.

My name "Nadya" means hope in Russian. This idea has helped me throughout my life to overcome personal weaknesses. That's why I encourage all to have hope and I'm glad the concept was implanted in me at birth. Peace is a divine right and it can be achieved at Sri Gurudev's feet. Through his teachings I know I can climb to a very high level in life.

N., New York City

FROM A PRISON YOGI: 30 DAYS IN SOLITARY

I just spent 30 days in solitary confinement for acting on my principles. My sojourn wasn't supposed to be a pleasure, but it was a blessed interchange with Self. You might say I just came

off a Yoga retreat; that's just the way I feel about my experience. Hatha Yoga, meditation, food and contemplation were great; I came away richer and oriented within.

H.K., Apalachee Correctional Institution, Florida

Dear H,

I really admire your progress. Please keep it up. The most important lesson in our daily tests is to develop the attitude that the Lord is bringing us tests to make us stronger, calmer, happier beings. Your 30 day confinement is a great example. Maybe a year ago you would have been enraged at an injustice, but this time you took the same circumstance and turned it into a beautiful spiritual experience. The circumstances are the same - the real difference between a "saint" and a "sinner" is in their attitude. Everything happens to us for our own good, although sometimes we lack the understanding to see it at the time.

Sr. Padma, Prison Correspondent

LOOKING DOWN ON US FROM UP ABOVE

Beloved Gurudev,

When my stepmother was traveling in India and Bhutan, her fellow travelers would try to get into her jeep to go up the steep mountains to the shrines, because she was so convinced "her Swami" wasn't going to let anything bad happen to her while traveling in "his" part of the world.

And my father framed the letter you sent them after their trip to the Ashram. He put pictures of you around it and hung it high above the family pictures. He said he liked to think of you looking down on us and blessing all our family.

J.H., Washington, D.C.

Integral Yoga® Magazine

Founder - Director

Sri Swami Satchidananda

Editor

Swami Vidyananda Ma

Layout

Swami Sharadananda Ma

Ashram Press

Baladeva Rivera
Swami Vivekananda

Distribution

Sr. Padma Chaitanya

Subscriptions

Swami Hamsananda Ma

Proofreading

Ms. Arvilla Blosch

Cover Photo

Betty Bennett

Photography

Swami Dheerananda
Swami Jnanananda Ma
Rathi Studio, Madras
Shanti Zupan

Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

STARTING MY DAY 'BEYOND WORDS'

Dear Integral Yoga Institute:

Beyond Words by Swami Satchidananda is such a beautiful book that I can't start the day without reading something from it. However, I also can't refrain from constantly lending it to friends to help them start their days. So, please send me one more copy immediately and consider the change left over as a donation.

D.S., Briarcliff, N.Y.

GREAT HARVEST - FEW LABORERS

Dear Baladeva,

I'm still in "dreamland" (the Ashram). The whole thing seems like a dream to me, but I know it was real. I can still see your faces full of joy, hear you sing, the Swami speaking, and more. I had been undecided whether to make the trip, but I kept thinking about you, the *change* in you. I had to find out for myself. All I saw among you was kindness, warmth, peace, togetherness, joy.

I remember when you were at home with me. You were not happy. I did everything I could but it wasn't within my power to help you toward that peace you've found with the Swami and his family. I am thankful to them.

The Swami reminds me of Jesus when He was with His disciples and was moved with compassion seeing the crowd without a shepherd. He said, "The harvest indeed is great but the laborers are few." In my mind I pictured the Swami as Jesus, the Ashram family as his disciples, and all of us parents and visitors as the harvest.

I started this letter calling the Ashram "dreamland." I tell you why. Seeing all your faces contented, smiling, at peace, made me feel the same way. I felt like a

queen. My cute little room, the food, the whole happy family doing the best for us parents - everything was superb. I enjoyed every single minute of it. Thank you for making it possible for me to be there with all of you.

Mom, N.Y.C.

SPELLBOUND BY HIS MAGIC

Dear Satchidananda Ashram,

Most of my adult life has been spent raising a family. My occupation was that of a manager in the automobile parts business. In 1973 my father died and I began asking myself questions that had never occurred to me before. In June of that year I began meditating. My life was changing very fast; everything I valued began falling away: house, cars, job and eventually even my family, though we tried desperately to hang on to each other. I spent the next few months with a spiritual community trying to catch my balance and decide what direction my life would take.


One night Gurudev came to speak to us. I had never seen such a being. I was spellbound by the magic of his words and presence. I am sure if he had said, "Come with me," I would not have hesitated. In January of '74 Gurudev spoke at Evergreen State College where I was studying philosophy and cooking. After hearing him again I was sure this man was going to play a special part in my life. I began Hatha Yoga and read everything I could find about Gurudev. In January of this year I attended the Santa Barbara Yoga Retreat. I left there feeling better than I can ever remember, with thoughts of Teacher Training beginning to form. I look forward with great delight to being with you at the Ashram in August.

G.D., Washington

in his footsteps: part i

A pilgrimage to India
and Sri Lanka

by Prahaladana Mandelkorn
and Jaghadamba Hensel



*"India is the Mother, the
Goddess. Each part is a part
of Her body. The universe has a
Cosmic Body. Every atom has a body.
So does this land..."*

--Sri Gurudev

“We'd been preparing for this pilgrimage for months. But for many it hadn't seemed quite real, even at the airport.”

(The pilgrims about to embark with Sri Gurudev from Kennedy International)



THE FLIGHT: Radha and Krishna on the Wallpaper

We have been with Sri Gurudev one week now. We have traveled to the other side of the planet and now dare to approach the Goddess Herself - Mother India. For most of us this is a new land, a first visit, yet somehow everything is so familiar. But let's go back to our departure from N.Y.C on Sunday evening, November 13th.

Over 100 devotees from the East Coast sent us off with waves of love, so warm and uplifting we hardly needed a plane. I remember finally breaking through the crowd of devotees, feeling all the emotional energy. When I turned back for a last look, I became filled with an inner joy and glimpsed for an instant something of the love our Father must dwell

in wherever he goes - like an ocean of love pouring in and engulfing you.

A few minutes later we were airborne in the huge Air India jet with pictures of Lord Siva, Radha and Krishna on the wallpaper, mind you. We'd been preparing for this pilgrimage for months. But for many it hadn't seemed quite real, even at the airport. But when Gurudev walked down the aisles and twinkled that special smile at each one, we turned to each other as he passed and realized, "Yes, this is really happening." People prayed a little then, quietly inside, to grow in love and service from this journey, and each had his or her own special hopes.

"We can stop wars with love, by economic sharing. But not forced sharing like the Communists use. The haves must share with the have-nots willingly. People don't want to make war if they have homes and food."

Bomb Threat in Shannon, Ireland

2:30 AM East Coast Time: The plane begins to descend for an unscheduled landing. I can tell something is wrong because the flight attendants are jumpy and even snapping at the passengers. It's 7:30 AM local time as we make a rough landing in winds and foul weather at Ireland's Shannon International Airport. I've never seen so many people get off a plane so fast. We are herded into one area and learn that a bomb is reportedly set to go off somewhere on our plane. Gurudev is not the slightest perturbed of course and smiles: "Tell them to search thoroughly. We'll gladly wait all day if necessary." He suggests we help the canteen attendants get us tea and juice because, as he explains, "They weren't prepared for so many of us." So considerate. Of course the cafe attendants fall in love with him and fall all over themselves to wait on him and attend on us.

8:30 AM: The place begins to wake up. The Irish workers arrive and stare at this great crowd. The women clerks stare fascinated at this orange-clad figure with noble mien and kind demeanor. It's only a matter of time before the bravest among them approach to find out who he is. Before long Gurudev has been asked to come upstairs to the executive office suite to address the airport staff: men in business suits, women in skirts and heels; it looks just like America in the early 50's.

"Maybe the reason we were delayed is being revealed now," he

says. "Nothing is an accident. It is all pre-planned." He explains Yoga to this Catholic audience: "True Catholicism is universalism. Our motto is: Truth is One; Paths are many." He recalls his visits to the Vatican. "We try to take a dip in that Cosmic Consciousness which you call God." The women from the sales force are already accepting him; the gentlemen are watching and listening carefully. "Let us not fight with people over our differences." After years of talking about the war in Ireland, for the first time today Gurudev actually begins to pour a soothing balm, the oil of his wisdom, on those troubled waters. He speaks of his ecumenical services and activities and says, "Ask Buddha, Christ, Mohammed 'To whom do You belong?' They will say, 'To the whole universe.' This is Yoga. You come together yourself, then come together with others. This is true Communion."

He explains why there can never be true victory from warfare. "If you gain something from violence, you don't win because the enemy you defeated lies waiting. The best way to win a war is to make a friend of your enemy. Non-violence can bring peace; history has proved it. To get the right thing may take time and sacrifice but it will work. Peace achieved with peace and hard work will last." The phone rings; the plane is ready for take-off. "Will you come back to Ireland?" they all ask. "Yes, I'm really considering

"In amazement and wonder I stare out the window; there is no doubt about it; we have come to another side of the world..."

to come now." They want his address, how to get his biography, his books. They will organize and invite him back, they promise.

Later we press Gurudev to explain in more detail just how peace can stop wars. He becomes very specific: "We can stop wars with love, by economic sharing.

But not forced sharing like the Communists use. The haves must share with the have-nots willingly. People don't want to make war if they have homes and food." We get back on the plane, warm and happy. Something important has just happened in Ireland. There are no accidents, that's for sure...

NEW DELHI: First Impressions of Mother India

A short stopover in Bombay, then we're met at the Delhi airport by Supreme Court Justice P.S. Kailasam. We pass through Indian Customs with amazing ease and speed. Because we are with Gurudev, traveling in his aura, we are cared for and honored as he would be. The shower of love continues with garlands of fragrant flowers for each arriving pilgrim.

I can never forget those first impressions as our bus pulls out of the airport: villagers walking along the road, returning from the fields where they have undoubtedly been digging all day

with hardly more than simple sticks for tools. I feel the tremendous difference in lifestyles. People are everywhere along the road like one continual bazaar. Women are carrying things on their heads; men sleep in woven cots right out by the road. Cows with long horns move freely on the roadside. Lots of peanut stands, bicycle repair shops, tea vendors along the way. Bundles of hay going to market. Fields of sugarcane. So many bodies walking; horns honking. In amazement and wonder I stare out the window. There is no doubt about it, we have come to another side of the world....

RISHIKESH: Home of Sages

November 16: People seem to drive with their horns, constantly tooting at bullock carts and cyclists. I sit staring at this land, these people, completely fascinated with everything around me. We're eating sweets, Indian tangerines, apples and bananas, a gift from the Guru. It feels natural here, like being with an old friend. The fields are shades of brown and flat. Soft hillsides. The people are everywhere. The women in the fields are graceful

and covered from head to foot in colorful saris. It's not just their native costume, even the poorest people wear beautiful colors. I saw one man wading up to his waist in water and mud harvesting some crop and I wondered at the karma we each are meeting.

Our bus rumbles into Rishikesh after dark. We have just passed through the town of Haridwar - the gate to Hari or the passage to God - and now arrive in this

"I accept my mortality this morning. Not the mortality of my soul, but the body's coming and going... All of this goes on eternally, like this river in front of me with the morning sun dazzling gold across the Ganges."

little town, Rishikesh, home of the rishis or sages. We are very close to the Sivanandashram now. I see many orange clad monks and white clad *sadhus*. This whole area has been the location of spiritual seekers for millenia. Nearby is the Ganges River, most holy river to the Hindus for ages - and a Goddess in Her own right. And here the magical Himalayas begin to ascend in soft lovely green hillsides of palm trees and flowers. The bus drops us at a small cement dormitory called the Tourist Bungalow near the Ashram. The accommodations are spartan: hard wood pallets for beds, toilets are holes in the floor with little water faucets nearby.

Next Morning: Private Moments

Now I can see this land. I skip breakfast and wend my way down the hillside to the River. What a beautiful sight: this emerald Goddess is a river, green with a strong current, white sandy beaches and icy fresh water. Wading into the Ganges, the sky is a soft blue with white cloud streams. The morning is soft and quiet. Very private moments. I slip under water. It's cold and I whisper some names and say the things I need to say. I climb out and dry in the sun on a white rock by the river's edge. I begin to reminisce about my life: where it's been, where it is now and where it might yet go.

I accept my mortality this morning. Not the mortality of my soul, but the body's coming and going. The Soul I know goes on for sure. All of this goes on

eternally, like this river in front of me with the morning sun dazzling gold across the broad expanse of the Ganges. I see now that the true "I" lives as this river flows, continually, always in a change of form, but still essentially the same. I begin to think about the people I love. I decide to bank on love on the bank of this river. It seems a natural time to pray. Om Ganga Mayi ki.

* * *

The Himalayan foothills actually rise right out of the river bank and the Ashram is built into the steep hillside itself. The buildings are very simple, stone and stucco, the walls are two stories high set into the hill behind a wall with various openings. Cats and dogs wander and sleep wherever they please. Poor people come each mealtime and sit outside the dining hall which feeds them any food not used by the Ashram. There is an air of giving - how else can I describe it? - and very plain simplicity.

At the morning *satsang* Sri Gurudev is asked to speak. "To try to say something here," he says, "is like bringing some Ganges water to Rishikesh..." So he shares his work in America and gets onto the topic of vegetarianism, as one of the main reasons for this trip is Gurudev's invitation to participate in the International Vegetarian Congress taking place in India this year. He tells how conscious the world is becoming of what they eat. Noting America in particular: "20 years ago you could hardly find a vegetarian restaurant in

"A *sadhu* is walking along in the darkness singing the names of God. Pilgrims are asleep on the road. One is up early tending his fire. The whole area feels united in a single purpose -- to seek God..."

America," he says, "but now you find several in every town." He speaks of our Integral Health Services Clinic and introduces Dr. Swami Amritananda. Joking, he says, "America has a TV set in every bathroom," pointing out how we've pretty nearly licked material problems. And now we are turning *en masse* for spiritual growth. "In India we only see spiritual growth in ashrams, not in colleges or anywhere else. But in the West you see spiritual growth everywhere. So you people (the Ashramites) should convince your own young people by your example - because there can never be happiness without peace and you cannot have peace without a dedicated life. It's that simple. Don't reach for the fruits of your actions. Remember this: ease of body, peace of mind, usefulness in your life."

Next, lunch in the dining hall. We learn to wash our right hand only; do not touch food with the left; sit in rows on the cement floor. We eat simple delicious fare with our hands.

A Single Purpose: To Seek God

A group of us agree to rise early this morning and walk to the Ashram for morning meditation. 3:30 comes and our bodies are tired but we arise with ease due to the joy and excitement of being in this holy place, this Ashram of our Master's Master which we have heard about for so long.

As we walk through the dark morning, a *sadhu* is walking along in the darkness singing the names of God. Pilgrims are asleep on the road. One is up early tending his

fire. The ashrams across the Ganges are playing their wake-up music of Vedic chanting over loudspeakers. The whole area feels united in a single purpose - to seek God. There are no factories and few stores. Ashrams adorn the Ganges banks. There is something in the atmosphere that inspires the mind. Meditating together on the steps to the river, it is easier to calm the restless thoughts; a feeling of peace predominates.

Our group joined the Sivananda-shramites and visitors for morning asana practice. I think we were quite a sight to them in our white pajamas, clean and neat. I felt Gurudev was happy knowing we were there with our Rishikesh family in gratitude and love for the Yoga practices. There was a feeling of joy and unity. Many Indian *sadhus* gathered to watch us. I think they were quite amazed to see women practicing Yoga, dressed so modestly and doing the asanas so well. I felt a surge of gratitude for our beloved Master who has given us so much. Other mornings we experienced Rishikesh style asana classes, morning *pujas* at the several shrines, *pranayama* by the Ganges banks.

One morning there was a lecture by a Sivananda swami from South Africa. He spoke as one having deep experience in meditation. His lecture on Raja Yoga stirred me to the core. I realized that Karma Yoga is no light matter. By living with all our actions offered to God, we get the necessary purification to enable us one day to make that real journey, the inner journey in meditation to know God.



*Sri Gurudev meditates
in Vasishta's Cave,
just as he did in his
days as an aspirant*

VASISHTA'S CAVE: India Is the Mother's Body

One afternoon we took a ride none of us will ever forget -14 miles up into the Himalayan hills to the cave of Vasishta, where Gurudev often meditated in his *sadhu* days and where his first non-dual experience took place. As we drove up the winding mountain road, the bus was unusually silent as each pilgrim sat watching and thinking his own private thoughts. At one point Gurudev shared how he used to walk all the way here from the Ashram at night through the jungle. "Of course I walked; what do you think, I had a Rolls Royce?" he kidded. He'd chant 'Hari Om' loudly, "partly for Hari and partly out of fear of the jungle," he recalled.

The place is awesome in its regal beauty. We are down in the Ganges valley, the Himalayan hillsides rise everywhere around us. A tiny temple is hidden in the woods. Graceful palms arch over our heads. A cave entrance opens into the wall of the mountain. Legend has it that in this cave a great sage Vasishta meditated and did penance for many years. His wife lived here with him. "Did

she meditate too?" asked one of the women. "What else could she do?" asked Gurudev. "He was always in the cave."

Before we went into the cave, Gurudev and his brother monk Swami Nirmalananda led us across the rocks and sand to the river. Gurudev encouraged us, "Hurry before the sun sets and you catch cold." Some of us held hands against the strong current and went under together calling out the names of people who wanted to be remembered here.

When we came up we saw Gurudev putting an orange scarf around pilgrim Manu's neck; thus he joins the community of Gurudev's pre-monastic disciples. Manu is a lawyer who lives at Satchidananda Ashram in Connecticut and practices law there. So now he is Br. Manu Chaitanya on the banks of the Ganges by the cave of Vasishta. Another pilgrim, Bobbie, runs up and asks for the initiation too. Not so fast, he tells her. She persists. She's too pretty, he rejoins with his characteristic humour with a message. If she were ugly he'd give her the scarf in a

"We left that world behind and silently followed our Master down the gentle incline some 15-20 yards to a larger space that was flat and clean and lit by one candle..."

second. We're all standing around laughing and congratulating Manu; Nirmalanandaji is passing out *prasad* (blessed food from an initiation or worship). Gurudev relents a little: "Maybe later we'll give you the scarf. Meanwhile we can call you Sister Bala. Bala means the one who is eternally young." He turns laughing to the rest of us: "Anyone else? How about you Purusha?" Purusha doesn't know what to say. I move back and sit on a rock to get into something dry. Sometimes it's best not to sit too close to the Guru...

Sri Gurudev leads us then into Vasishta's cave. A sadhu is sitting at the entrance rather pre-tentiously - I thought - reciting scriptures. My mind rather uncharitably thinks that this fellow wouldn't recognize Vasishta himself if he walked in front of him. We left that world behind and silently followed our Master down the gentle incline some 15-20 yards to a larger space that was flat and clean and lit by one candle. There Gurudev sat and we too quietly found cross-legged positions. Gurudev leads a few slow chants, then silence. Each person has his own experience. Nobody moved. Once somebody coughed. "Imagine the nerve of somebody to cough in meditation in Vasishta's cave," I think, "unless it were Vasishta himself..." I open my eyes to see who it could be. Of course - it is Sri Gurudev...

Outside the cave again we sit quiet and smiling. "I'm looking at all the lucky faces," says Gurudev, smiling back at us. "Not that many people even come to

know about this place - not even most pilgrims." I look around. Dharmini is shining. Shanthi is beaming. Dheeranandaji is filled with energy and wants something to do. Gurudev jokes with him, then explains to us: "For Indians, India is the Mother, the Goddess. Each part of India is a part of Her body. The universe has a body - a cosmic body. Every atom has a body. So does this land. And when you speak to someone you don't just speak to any part of the person. You speak to the face. This area is the face of Mother India, which is why it is so beautiful. The Ganges is her main artery. Her feet are in the temple area at the very South. Varanasi (Benares) is the heart. The whole country is looked on as the Goddess." Then he looks at us and says, "You have all been fully recharged now."

Call Him 'Givananda'

What a man Master Sivanandaji must have been to have inspired such noble souls as our Master and his brother and sister monks; to have inspired this organization, this structure that rises right out of the mountains and down to the river bank. The whole place is charged with an air of giving - of service. No wonder his disciples called Sivanandaji "Givananda." I walked to the bookstore near the river. Even before I could buy anything the people began giving me pamphlets of Sivanandaji's and Chidanandaji's teachings. "This is terrible," I thought. "I can't let them keep giving me things. This is a poor ashram." So I figured I'd just buy a book with a large bill and

“We follow him across the sand, over rocks, through a watery ravine. There on a rise sits a man surrounded by six or seven devotees...”

ask them to keep the change as a donation. But you just can't win. As soon as I tried that, the book sellers began giving me more free books and materials. You can't outgive Givananda, after all, that's what the man lived for and now I see his example flourishing throughout the Ashram.

Adventures Along the Ganges

Now Gurudev arrives to take us on a morning of adventures in a boat along the Ganges. With him is his brother monk Nirmalananda. We stop at the office of Swami Premananda, the quiet, noble Yogi who is the Ashram's Secretary, and Gurudev goes inside to pull him away from his work to join us for a morning of play. But first he takes a large sign off the wall of Premanandaji's office and holds it up for us to see: the usually unperturbed Premanandaji laughs like a little boy who's been caught stealing cookies. "This is Swami Premananda's motto," says Gurudev holding up the sign: TEACH BY BEING; LEARN BY DOING.

We cruise up the Ganges together in the morning sun, Gurudev in the stern flanked by his brothers Premananda and Nirmalananda. The day is alive and beautiful; we're feeling great. Cameras are clicking. Amritananda is snapping Gurudev up close and he scolds her for not including the others, the boat and the place, etc. in the shot since she can get his picture alone anywhere. One minute he's praising her publicly, the next he's scolding her. As she learns to keep her center amidst praise and censure, I'm sure she'll be a great Yogi....

We're on our way to Lakshman Jula, "Lakshman's Bridge," the building of which legend ascribes to Lakshman, the brother of Lord Rama Himself. It's a beautiful setting: soft sands, white rocks, cows grazing in the open by the river. As the bow touches the beach, Gurudev is off and running across the sand, mischievous and playful. We follow in hot pursuit. He outdistances us all and lo - suddenly turns, drops to the ground in meditative posture and sits smiling up at us as we stop dead in our tracks in front of him. It's a holy man sitting there looking up at us with detachment and love.

The Cow Baba

Getting up he says, "Come, there is someone else you must see." We follow him across the sand, over rocks, through a watery ravine toward the cattle grazing area. There on a rise sits a man surrounded by six or seven devotees. Our three swamis sit before him. Gurudev waves us to sit quietly nearby. He's a handsome man, this guru. I'd estimate he's in his 40's, with a lovely long beard and dark hair now turning white. He's wrapped in a beautiful robe and has the typical *sadhu's* colored marks on the forehead: two yellow stripes across and one red strip down the center. His devotees are feeding him as he opens his mouth. He says almost nothing but motions his people to give us *prasad*: pieces of bread and a delicious highly-spiced curry.

His devotees call him Brahmachariji. Gurudev says to just call him "the Blissful Swami." Later we

come to call him "the Cow Baba." Gurudev says he just stays there taking care of the cows in this area. People come and take care of him. As we climb aboard the boat to depart, Gurudev is asked about that man we just saw. "There are many things we cannot understand yet," he says. "See those rocks there?" pointing beside the boat. "What are they doing there? We don't know, so we see it, and just leave it..."

Ganesh's Broken Tusk

Coming down the Ganges we berth across the river from Sivanandashram at a pilgrimage site of low marble mosaics, constructed solely, it appears, to immortalize in stone the most sacred *Mahabharata*, one of India's greatest religious scriptures. The entire story is written there on stone and the walls are colorfully decorated with scenes from religious epics. Gurudev takes us on a quick tour. "Even if the scriptures are burned," he says, "they will always live on in these stones."

He moves quickly along the open corridors, stopping occasionally by one of the pictures and explaining briefly - but penetrating to the very essence - of what is happening. We come to a picture of an elephant writing and a man speaking. Gurudev: "The sage Vyasa suddenly perceived all the many thousands of *slokas* or verses of the *Mahabharata*. No human being could write them as fast as he perceived them. So Lord Ganesha, the elephant-headed god of wisdom, volunteered to do it. And when his pencil broke, he broke off one of his tusks to keep on writing without a break." And that is, of course, why Lord Ganesha is always shown with one broken tusk, even to this day.

And here is a painting showing a sadhu performing *yagnyas* or sacrifices to different beings. Required of us each, Gurudev explains: *yagnyas* to the rishis or great sages, such as study of scriptures; offerings to the *devas* or divine beings; offerings to our ancestors to remember them honorably; offerings to mankind like feeding the poor, helping the sick, clothing the needy; and offerings or service to animals: being kind and loving to all creatures.

In another painting we see Lord Krishna's face in the sky, the trees, in men and women, in the evil ones and in sages. Says Gurudev: "See God everywhere. He - Krishna - is everywhere: in the swans, in the peacocks, in everything."

Here's a painting showing the wife of the five noble Pandava brothers being forcefully disrobed by the evil family who won her in a dice game. But never fear, here too is Lord Krishna waiting in the wings to save her. But when? Only when she stops trying to hold the cloth herself and throws up her hands surrendering to Him totally. Adds Gurudev rather esoterically: "See, five brothers and their one wife; one common soul for all the five."

Next, a painting of a person in meditation. Above him is another being or body and still another rising out of the second. Gurudev: "That shows the evolution from the physical body, to the subtle body, to the spiritual body." In still another Lord Krishna is slaying an evil giant. Gurudev turns and asks, "Isn't there a story like this in the Bible?" Yes, David and Goliath, of course. "Krishna is using His giant *chakra* to clip off the giant's head and release its soul."

*Master Sivanandaji
worshipping in
front of Ananda
Kutir on the banks
of the holy Ganges*



Ananda Kutir

Now Gurudev loads us quickly onto the boat and we cross the river to the place where I first bathed at the quiet little spot in front of someone's house - I never knew whose it was. Into that very home the Guru now leads, onto a lovely sunlit porch where a cushioned chaise is spread near the screened window. Here the Master abruptly drops onto his knees and buries his face in the floor!

So this is Swami Sivananda's home, Ananda Kutir, preserved just as it was when he lived in it. It was in front of this house on the Ganges that I had bathed yesterday, completely unaware of where I was. The room is peaceful, undisturbed. Here, Gurudev explains quietly, is where Master would greet visitors. In the next room is his desk, with books still open and pens ready. The pages of his handwritten books are there on the desk. Gurudev picks up a great wicker fan and slowly moves it back and forth as if to cool someone who is sitting there writing, writing, writing all those wonderful books of peace

and love and how to live happily that have shown literally millions of souls the way home again...

Outside again, Gurudev and his brother monks are clowning around with each other. We are delighted to see him in this - to us - unusual role, playing with his brothers. All three are sparkling with laughter and teasing each other. Gurudev takes Nirmalananda's staff and fences with it. He wraps his arms over it, puts it behind his neck and says, "In those days the Ashram was more rustic. I would come down here, put two four gallon cans of water on the stick and carry them up the hill. That was the only way to get water then. We had no electricity. At one point, I went to Delhi and got a small generator to get us a small amount of electricity."

Don't Be An Indian Giver

Next scene: We are up the hillside sitting in the shaded patio of Swami Krishnanandaji's house. He is speaking to a small group of listeners, both Indian and Western. Gurudev arrives with his pals, Nirmalananda and Premananda. They're all a little winded having

just raced one another up the steep hillside. Gurudev tells Krishnananda, "These two can't keep up with me because they don't eat enough *rothis* (the flat Indian bread which is one of the staple items of Ashram diet; Premananda doesn't eat *rothis* or breads)."

Swami Krishnananda asks for Gurudev's blessings. "Oh, Swamiji," replies Gurudev, "I'll gladly give back the blessings you have already given to me. But it's not nice to take back what you have given..."

"Oh, Swamiji," say Krishnananda, smiling with love. Nothing else. Then they speak about Yoga growing in Europe and Russia, and Gurudev suggests Yoga may be bringing the Communists and non-Communists together. He speaks of the Conference he recently attended in Switzerland of Yoga enthusiasts from all over Europe, including Communist countries. (See our last issue's *DAY-BY-DAY WITH SRI GURUDEV*.) Gurudev tells of his pending return to Florence in February for a program called New World Renaissance.

"What does that mean?" asks Krishnananda. Gurudev: "It's just an excuse for all different people to get together under one banner." And he tells of the ecumenical services he has participated in in America. Apparently the ecumenical awakening is still unheard of in most parts of India, so this delights the universalist devotees of the late Swami Sivanandaji.

The Pillar

Our visit to Rishikesh is almost over. Everyone goes to lunch. I take those last 40 minutes to wander alone around the Ashram: to trade gifts with a young sadhu I met by the Ganges, to stop and stroke a cow, to stand looking at

the pillar in the center of the Ashram. You might have seen this pillar in the photograph of Gurudev in the Diamond Posture, eyes closed in meditation, with the words of Sivanandaji showing on it beside him: "Serve, Love, Meditate, Realize."

The pillar has other teachings of Swami Sivananda on it also, including his "20 Spiritual Instructions." Among the 20 suggestions for success in life and spiritual realization are:

1. Take sattvic (pure, light) food; do not overload the stomach.
2. Do charity 1/10 income.
3. Observe *mouna* (silence) two hours daily; during meals also.
4. Speak the truth at any cost; speak little; speak sweetly.
5. Reduce your wants; lead a happy, contented life.
6. Never hurt others' feelings; be kind to all.
7. Think of God as soon as you wake up and when you go to sleep.

At the end, he says, "Do not be lenient with your mind and you will attain supreme happiness."

(To be continued)

Future installments of "In His Footsteps" will include the pilgrims' meeting with Prime Minister Morarji Desai, personal impressions of Mother Teresa of Calcutta, Varanasi - heart of Mother India, pilgrimages to the temples of South India, and more... so stay tuned in!



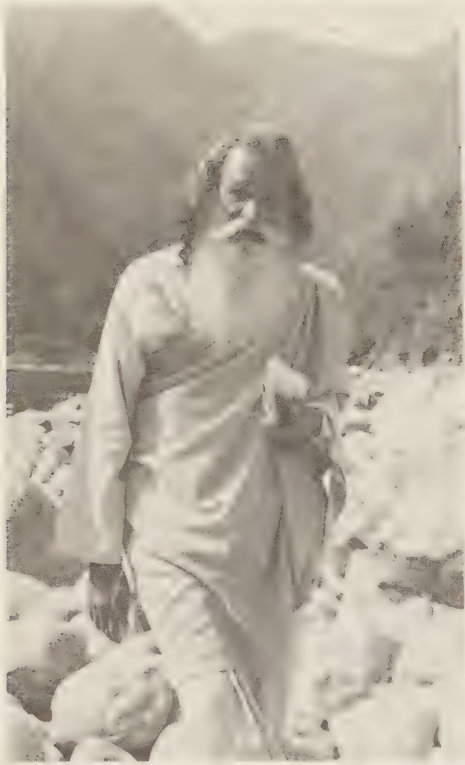
Create Your Own WORLD

Sri Swami Sivananda

Reading this exciting account of some of Sri Gurudev's students' pilgrimage to Mother India, some of us may feel, "Ah, yes, I too should go there. How spiritual the vibrations must be! It will surely help my spiritual growth...I must certainly start saving my money right away!" To help us stay centered in the "here and now," we offer the following wise words of our Master's great Guru Sri Swami Sivanandaji Maharaj:

"Never complain against your environments. Create your own mental world wherever you remain and wherever you go. There are difficulties and disadvantages everywhere. The mind deludes you at every step and at every moment. Therefore, try to overcome the obstacles and difficulties by suitable means. Do not try to run away from bad, unfavorable environments. God has placed you there to make you grow quickly. If you get all comforts in a place you will not grow strong. In a place where you cannot get such comforts your mind will be puzzled. Therefore, make the best use of every place and situation. Never complain about surroundings. Let nothing upset your mind. You will find attraction and repulsion even in the eternal snowy regions of the Himalayas, near Gangotri. You cannot get an ideal place - externally - in any part of the world. So, make your own world."

--Sri Swami Sivanandaji Maharaj



PRANAYAMA

THE BREATH OF LIFE

Sri Swami Satchidananda

Sometimes when you are practicing the Hatha Yoga postures you may feel a rush of energy or *prana*. The entire system is being reorganized. While it moves it realigns many parts of the body that have been out of alignment. It is very good and will make you more peaceful and healthier. It will never harm you.

Prana is the vital energy which causes movement. All movement everywhere - even the movement within the atom, even the movement of thought - is caused by *prana*, the cosmic energy. Electricity is *prana*. Your breathing is *prana*. Your digestion is *prana*. The different functions have different names, but all are the same current or force: *prana*.

You get *prana* from food, from the sun, and from the air you breathe. It's not simply breath. Air stops at the lungs but *prana* goes throughout the body. Your lungs are able to convert only

part of the oxygen intake for the blood, but the *prana* uses the other oxygen for all parts of the body. The practice of *Pranayama* leads to the control and mastery of this vital force. It is learning to control the *prana* and direct it as you want. The world would be much happier if it knew the importance of *Pranayama*.

By practicing the breathing techniques of *Pranayama*, the mind becomes clear and fit for concentration. *Pranayama* purifies the nervous system and eliminates toxins from the blood and body. With *Pranayama* you can eliminate the mucus in the nose which causes most hayfever and sinus discomfort. *Prana* is also the best cosmetic. One of the breathing practices is called the skull brightener. It makes your head and entire face glow with vitality. This is not just Yoga wisdom. It is also scientific. Today scientists know that we normally take in only 500

cubic centimeters of air in a normal breath. By *pranayama* breathing we take in 3700 cubic centimeters of air in one breath. We should all do some deep breathing now and then. Every hour do a little deep breathing.

Prana can never be polluted by anything. That's why we're still living in the cities. If the air around you is polluted, that's no excuse not to practice deep breathing. Between four and six A.M. there is no pollution. You don't even have to do anything. You will be benefitted just by getting up and walking around at this time. It's also the best time to practice meditation.

Breathing For Meditation

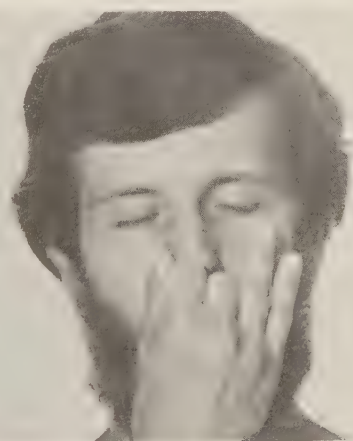
You must regulate the breath for meditation, because the breath binds the mind to the body. If the breath is regulated, the mind is too. But before you calm the mind through slow, steady breathing, you should become alert. In the early morning you can reshuffle the entire system, drive off drowsiness, remove tension from different places and bring a kind of exhilaration all over the body through a specific practice called *bhastrika* or the bellows breath.

Sit relaxed but straight with nothing against your back, your chest well spread out. Take a full breath and start sending the air out in little expulsions through the nostrils. The abdomen comes in as the air goes forcefully out the nostrils. The breath comes in between each expulsion. Ten or fifteen such expulsions make one round. The last expulsion should be deeper - driving all the air out. Then take a slow breath in. Fill the lungs and hold the breath. While holding it, bend the neck to bring the chin as close as

possible to the chest in what is called the chin lock. It's like filling a balloon. You bend the neck and tie it so the air won't escape. Hold for about ten or fifteen seconds. You might feel something like a mild electric current running about. There's no danger in it, so don't get excited. Then raise the neck and slowly exhale through the nose. Make this exhalation complete by sucking the abdomen in near the end. Take one or two normal breaths and repeat this process for a second and third round.

This will make the body feel exhilarated and alert the mind. After this, you may beautifully prepare the mind for meditation with alternate nostril breathing or just slow deep breathing through both nostrils at the same time. Take the maximum amount of air by expanding the stomach and chest well as the air flows in. You may even raise the collar bones slightly at the end of the inhalation to allow in more air, but don't strain the muscles or lungs. The exhalation is just the reverse: collar bones drop, the chest empties, and then the abdomen flattens.

For alternate nostril breathing, breathe out slowly through the left nostril, then in through



the same one. Then switch, breathing out through the right and in through the right. Continue in this manner. This is the nerve-purifying breath or *nadi suddhi*. Do it for several minutes. Follow the breath with the mind. Feel how it comes in, how far it comes, how it returns. At a more advanced stage you may hold the breath for a period before exhaling. But you should work up to that very gradually or you could hurt yourself.

The main purposes of *pranayama* are to purify the system and calm and regulate the mind. Should you ever feel tense or worried, just do some slow deep breathing with full attention on the breath and you can easily bring the mind to a calm state. The movement of the breath and the mind go together. They are interdependent. If you regulate the *prana* through the movement of the breath, that same pranic movement is regulated in the mind.

If you can control the mind, you are the master. *Pranayama* helps you control normally involuntary parts of the body's functioning. And by controlling the breath you can control the subtle *prana*. But go slow. Be patient. *Pranayama* should never be done in a hurry, nor should you try to advance too quickly. The Yoga scriptures personify *prana* as a deadly cobra. If you play well and make the cobra dance nicely you will accrue many benefits as did the snake charmers in India. They used their snakes for their livelihood. But if they didn't do it properly they would be killed.

During *pranayama* practices,

concentration should be inward to observe what is happening. On the inhalation and exhalation, concentrate on the flow of the breath. During retention, just look within and see what is happening. For each person it will be different.

Sex and Prana

On the tree of Yoga practice, the fourth limb is *Pranayama*. Only a strong person can realize God. A spiritual person should be strong - not just mentally, but physically too. Thus one should learn to regulate and store vitality. *Prana* is wasted in many ways, such as overeating, oversleeping, overtalking and over-indulgence in sex. The Yoga sages have measured how much vitality is wasted by different actions. They know exactly how much you waste if you talk too much, if you run too much, or eat too much. They measure this according to the length or shortness of the breath.

The maximum amount wasted is by unlimited sex. For this reason sexual moderation is very important. Without *prana* you are both physically and mentally weak. If you want to build up your body and mind, save the vital fluid. It's just like oxygen which can be condensed and made into a liquid. In the same way, seminal fluid is liquid *prana*. It is stored in the body. When necessary, it evaporates into a gas - *prana* - giving vitality to body and mind.

Excerpted from Sri Gurudev's forthcoming book "To Know Yourself - the Essential Teachings of Swami Satchidananda" to be released by Doubleday-Anchor Books this Spring

NOTE: Dr. Swami Amritananda, whose article on the common cold follows, recommends plenty of *Pranayama*, especially bellows breathing, to build up immunity against colds and flu.

Warmth for the Common Cold

by Dr. Sandra McLanahan
(Swami Amritananda Ma)



What does Yogic medicine have to say about the "common" cold? Well, for one thing, by the regular practice of Yoga, your colds can become "uncommon" and the few you do catch should clear up faster through the application of Yogic natural methods.

The common cold has always been somewhat of a mystery to Western medicine. Although generally believed to be caused by a wide array of viruses, why it should affect any one person at a particular time has not been clearly understood. A person's "immunity" is apparently responsible.

Cold and flu viruses are probably in the air most of the time, with occasional new strains responsible for the major epidemics. It is a familiar experience of mothers that their school children may catch cold the first few weeks of each new school year. This is attributed to the adjustment of the body's defense system to new strains found in the new mix of children.

The body's defense system is very complex, in fact quite extraordinary. Several types of immune

mechanisms prevent inhaled viruses from multiplying enough to cause tissue destruction. Should these "knights of defense" become overwhelmed, the resultant tissue destruction causes pain - a sore throat, for example.

Too Much, Too Little

The penetrating thoughtfulness of the ancient Yogic science leads us to ask some fundamental questions in relationship to the cold. We begin with a natural state of "ease." Something comes along to disturb the ease and we get "dis-eased." In the case of the cold, the quality of our immune systems determines whether a cold develops.

In general, the immune system becomes weak because of unnatural living or, occasionally, due to an overwhelming onslaught of new viruses. Traditional Indian medicine (Ayur Vaidya or straight truth) divides the causes of all disease into three categories: "too much/too little; wrong place and wrong time". These classifications can indeed prove useful in the prevention and treatment of

the common cold.

The most usual sequence of events predisposing the body to be affected by cold viruses is giving the digestive system more work than it can handle. This can result from overeating or eating when tired or emotional. Digestion represents fire in the body. When it gets "damped" by overload, things get "cold." This may sound too simple, but the image can be quite helpful.

Digestion requires a lot of body energy. When you think of it, to change broccoli and beans into skin and blood is quite a magnificent art! There are only eight pints of blood in the body, so the body's wisdom constantly must decide where to send it. Blood represents the body's energy, oxygen being the body's currency; each cell spends it as needed: to make hair, secrete hormones, etc.

When too much blood is being called to the digestive organs, there is not enough for virus fighting. The process is somewhat more multifactorial than this but this is the essence.

Incidence of colds peaks in Fall and Spring, the time of sudden weather change. Mucus is eliminated by the nose and respiratory tract to protect against invasion by the viruses by sweeping them out with each nose blow. (As a side light, we can see that suppressing symptoms such as nose blowing actually goes against what the body is trying to accomplish.)

If You Feed A Cold . . .

We can now see clearly also why the first and best treatment when you even suspect a cold coming on is NOT TO EAT. Digestion, as we saw, takes energy. There is then less for the body to concentrate on the "battle" it must wage.

Traditionally we hear, "Feed a cold; starve a fever." The original meaning must have gotten distorted. "If you feed a cold, then you'll have to starve a fever," is more accurate. With the dropping of the "if", the true medical meaning has been lost. If you continue to eat while having a cold, then you may get so sick you'll get a fever and have to fast!

Fever is another sign that the body is having a hard go of the "battle." "Pyrogens," as they are called, are materials released by the white cells causing the temperature to rise. Our immune mechanisms are more active at higher temperatures. Thus, fever is good and rarely causes harmful effects as long as it doesn't exceed 102°. However, a higher fever may be due to bacterial infection, in which case it requires different treatment from the common cold.

Cold Treatment

The first treatment for cold is fasting. We see this in all animals: when sick they will not eat at all. Children will often want to follow this instinct if left to their own devices.

Liquids can and should be taken profusely to speed recovery. Fresh squeezed juices are best; canned or pasturized ones have much fewer nutrients. Citrus and tomato juices are excellent; their acidity thins mucus and neither viruses nor bacteria can thrive in an acid environment. Black pepper also helps cut through mucus.

So, for quick recovery:

1) NO SOLID FOODS

2) TAKE LOTS OF FLUIDS

The best fluids: a) fresh squeezed orange, lemon or grapefruit juice; b) tomato juice with added black

pepper; c) tomato soup with garlic, onions and black and red pepper (cayenne); d) honey and dark apple cider vinegar (1/2 C each, heated and sipped. Keep by bed so fumes are constantly there, especially during sleep); e) ginger/coriander tea (cut up fresh ginger or use powdered and boil with coriander seeds or powder).

3) STEAM TREATMENTS

Boil water in a large pot; add a very small pinch of Vicks or Tiger Balm. Place towel over head and pot and inhale, not so close as to burn the nostrils. After 15 minutes, lie down with towel over face for 5-10 minutes more. This allows the steam to penetrate deeply, drawing circulation to the "cold war" and breaking up mucus.

4) HOT WET TOWEL TREATMENTS

to throat if it is sore or to chest for cough.

5) TAKE ABSOLUTELY NO MILK

PRODUCTS as they thicken mucus. Apple juice is also not recommended.

The principles behind these treatments are to aid the body in its efforts to fight the cold, NOT TO SUPPRESS THE SYMPTOMS. This is done by drawing more blood to the scene by heat and increasing favorable fight conditions such as acidity and flow of mucus.

Antibiotics kill by interfering with the division of viruses or bacteria. Most colds are viral and unaffected by most antibiotics such as penicillin. Amantadine acts against certain viruses but not generally the common cold variety.

Bacteria-caused colds are generally more severe, with fever, sore throat and green or yellow mucus. The color is caused by the dead bodies of the immune white cells and bacteria. But symptoms

alone do not distinguish which colds are viral and which bacterial. Throat cultures and blood tests can often find the agent. This can be important since untreated strep throat can later lead to rheumatic heart damage. Therefore, sore throats should routinely be checked for presence of bacteria. Influenza differs from a cold in that it is caused by different viruses and usually includes muscle aches, headache and prostration. Otherwise, they are very similar.

The best medical practice in regard to colds is, of course, prevention. This means keeping the immune system strong. When body temperature drops due to wet feet, walking in cold winds, etc. the defense system weakens as it does not work as well at lower temperatures. Or when the digestive or emotional (endocrine) systems demand too much blood energy, a similar consequence results. So, keep the body light by eating small quantities of food and only when hungry, and keep the body warm with appropriate clothing and warm blankets at night when the body temperature drops with sleep. Avoid drafts. Sick people shed viruses from their mouths for up to one week, so avoid contact with them when possible.

Incubation time from contact to first symptoms is 1-2 days. Once contacted, early treatment can help us avoid the complications of pneumonia, bronchitis and sinusitis (sinus infection). Eventually, vaccine for colds may act as a useful prevention. But if the whole body is kept well by natural living and good practices, the "warmth" of the body can prevent any "cold" from jumping in and "catching" you.

Featuring

PAPA'S PARABLES



"THE TENTH MAN"

by Sri Swami Satchidananda (Papa)



Once ten friends went for a picnic. It was a rainy day and they had to cross a river which was in flood. So they decided to cross holding each others' arms. It is a bit safer to cross a river if you hold onto one another. So, with great difficulty they crossed over and reached the other shore. Then, naturally, they

wanted to make sure they were all there, that none had slipped into the river.

One said, "Okay, stand up. I'll count whether we are all here." They all stood there. "One, two, three, four, five, six, seven, eight, nine..." he counted. "We have lost the tenth man!" he cried. And with that, they all sat down and started to cry, "We lost the tenth man, we lost the tenth man! Oh my, oh my!"

While they were crying, an old wise man walked by. "What has happened?" he asked. "Oh," they said, "When we started to cross the river we were ten, but as you can see, now we are only nine. We have lost our tenth man."





"No, the tenth man is still here."

"What?" they asked. And the minute they became curious, they stopped crying. You know what curiosity does. "Who is the tenth man, then?"

"The stranger said, "Okay, stand in a line. I'm going to give each one of you a lash with my whip. You can count out your numbers." You see, he didn't want to enlighten them too easily. Sometimes when you get something too easily, you may easily forget it also. So, he started hitting. "One, two, three, four, five, six, seven, eight, nine.... Now see that none gets a second lash --"and he called out "ten" as he hit the man who had been counting the other nine before.

"Oh," they cried, "The tenth man; oh thank you, thank you." They were happy and went on to their picnic. They had found the tenth man who had been there all along.

You Are That!

You see, the tenth man had forgotten himself because he was always looking outside himself.

He forgot to look within. He was always knowing only other people. So the Guru came along and told him, "Know yourself as the tenth man." This is all the Guru really does. When you are ready, when you are crying and dying to find yourself, he will just say, "Thou art That," and you will understand and go on your way. And, like the tenth man, you won't just stand around repeating, "I'm the tenth man; I'm the tenth man!" You needn't chant "Sivoham Soham, I am He, I am God, I am Truth-Knowledge-Bliss!" No, you will just realize the truth and go on.



Commitment Beyond Ego :

Yoga and Family Life



by Kumar Shapero

Kumar Shapero is a teacher, lecturer, business man and family man, as well as a student of Yoga under Sri Gurudev for ten years.

There was a time when to me Yoga meant some daily postures and meditation with a little bit of Karma Yoga at retreats or the IYI thrown in. Yet, so many times I heard Sri Gurudev say again and again, "The secret of Yoga is constant dedication, giving, giving, giving." I saw many around me take initiation into monkhood, the formal path of dedication. Others took work in social service or medicine. But I felt in my heart that God had other plans for me, though I didn't know what. How was I to give up the selfish "I" and taste the "secret of Yoga"?

About five years ago things suddenly changed. I got married. Now Yoga was every minute of the

day. I found ample opportunity to surrender the ego, to dedicate my life. No longer could I pick and choose when I would perform a little Karma Yoga.

But even here, with just my spouse, I could say, "Honey, could you wash the dishes tonight? I'm so tired." But, next came a greater test. A child was born to us. With an infant, you can't talk your way out of dedicating. When a child looks up at you so innocently, so helplessly, with such purity, can you ignore it? For me family life is the constant unfolding of the dedication Gurudev tells us of. Now I know what he means -- though knowing is only the beginning.

'Giving In' Is Not Giving

Dedication in married life does not mean giving into the whims of your spouse or child. "Giving in" is not true giving. Many times

my wife or I wants something selfishly. Giving in would only further develop our selfishness. Here, compromise is helpful. This demands tremendous patience. Patience to see the other side, to get out of our own skins and see the other person's feelings, really loving that person as yourself. Then even if your mate is acting selfishly, your selfless love will melt them. I have seen this happen many times.

This leads us to giving up ideas of "my wife" or "my child" as a form of ownership. Gurudev once told us that family life is a little ashram: people living together to work on themselves. Thus I can see my wife first of all as a person, a seeker, a channel of the Divine and then as a wife or mother.

It is the same with children. Even though we must guide them, it must be with gentleness so as not to suppress their tender rays of Divinity seeking expression. Children seem to come with a definite personality. We must respect their ideas while helping them grow. They look to us for direction. We should set the right example for them. They ask a million questions, only to understand the world. Children demand us always to be ready to serve.

Some parents see this as a burden, but it is a blessing in disguise. Whatever situation we are in seems to be there to accelerate our growth, to purify our hearts. Children are like saints, because they are always calling us to the higher ideal.

An even greater lesson for many householders like myself is bearing and accepting pain. This practice is called *tapas* in Yogic terminology. This means accept-

ing the pain from our mistakes done to others as well as the pain they may have caused us; also accepting the pain of not having "my way." Marriage is not finding out who's right, but *what's* right. This can be painful. It's like a dentist's drill rooting out the cavity of ego.

Less Talking, More Listening

An ideal time to practice Yoga is when there is a flare-up. Usually this happens when there has been a misunderstanding or an old negative behavior pattern (*samskara*) taking over. In either case, trying to use the mind to solve the problem can sometimes just add fuel to the fire: "Now, let's be rational about this, Darling ..." Instead, just give the other person space to express his or her feelings.

This takes real compassion, because of the habit of wanting to be heard but not to listen. Gurudev always says, "Less talking and more listening." This is the best way to bring back harmony to a family when tensions mount. It gives the other person the feeling he or she is respected for his or her feelings.

I find meditation to be the best tool in these daily situations because it is truly the art of listening within. It provides us with the self-control to be more spacious and less defensive with our loved ones.

At other times, just saying the right thing can calm a person. I'm reminded of Patanjali's Yoga Sutra (I,33) which gives instruction in how to deal with others:

"By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous and disre-

gard toward the wicked, the mind-stuff retains its undisturbed calmness."

Each of us manifests these different states of mind at different times, and we see them in the members of our family. It's easy to be friendly when others are happy, but showing compassion when others are unhappy; delight or joy (instead of jealousy) when another is in an exalted state of mind; and disregard toward one in a wicked or angered state of mind (because he or she wouldn't listen to your advice anyhow); these are the real tests of love in family life.

A Commitment To Get Past Ego

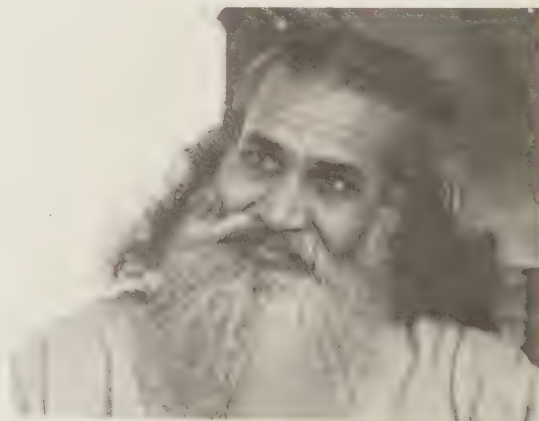
Married life is full-time Yoga Sadhana (practice). This sadhana is one of dedication, renunciation and commitment. A commitment

to really get past the barriers of ego so we can love. Our love should be, not lust for people and things, but universal, non-attached and responsible. Marriage demands both feet on the ground. From this base, other practices like meditation and asanas, etc. will aid us to channel love to all beings. No matter what path of life we follow, all of us must learn to sacrifice our lives minute by minute in the name of love. We need only look to the example of our beloved Gurudev to see how he loves all equally and fully.

Then, when a baby is crying for a diaper change, perhaps we'll know it is really the Guru calling us to surrender our egos and serve selflessly. May His Grace guide us to greater dedication so we may experience always the oneness of Life through Love. Om Shanthi.

Integral Yoga Retreat

Detroit June 16 - 25



Contact: INTEGRAL YOGA INSTITUTE
16535 Livernois Ave. Detroit, Mi. 48221
Telephone: (313) 862-5477

Service Sutras

by Sudarshan Anderson

Service cannot be sought, but it can be lived.
Service is what Satchidananda lives, his silent inner teaching.
Service is satsang with the inner Guru, life in His presence.

Service is the Integral Yoga and tasty fruit of all the Yogas.
Service is not the way to any goal other than itself.
Service is thus Goal and Way in One.

Service is the Guru's gentle suggestion and God's eternal command.
Service is the law of life--conscious sacrifice.
Service is life in God, His Kingdom in the here and now.

Service is tapas (austerity), the purifying fire.
Service is healthy, organic and whole.
Service is our highest responsibility, our duty, work and worship.

Service is not extra-ordinary; it takes place in ordinary ways.
Service is spontaneous and effortless attention to the obvious.
Service is giving ourselves to others in simple, living ways.

Service is selflessness itself; is surrender to God itself.
Service is the natural expression of Self--our own consciousness.
Service is where the ego's divisive activity cannot survive.

Service is not an experience, for it is free of seer and seen.
Service is liberation from limitation, separation and suffering.
Service is meditation free of all desire for any non-present state

Service is Realization, Nirvana and Satori.
Service is unselfconscious joy, the highest ananda (bliss).
Service is God-union, and in service we are His.

Service is our manifestation of God to this world.
Service is the Grace of God and the face of God smiling.
Service begins as episodes; then seen for what it is and embraced,
consumes us whole.

Therefore serve, and be happy; serve, and you are there.

DAY-BY-DAY

WITH

SRI GURUDEV



January 1978

Sri Gurudev speaks in Portland, Oregon

Sri Gurudev returned to NYC from India with his entourage (see article, p. 5) where he was greeted by over 100 thankful devotees. Arriving a few hours later at the local airport near the Pomefret Ashram, Gurudev was welcomed a second time by another large group. Although it was freezing winter cold, biting winds and quite late in the evening, the short outdoor reunion was tender and joyous. On the next two nights Gurudev gave Satsang, greeted the family members and requested the India Tour pilgrims to recount stories of their trip. (Many of these will be found over the coming months in the *Integral Yoga* serial, "In His Footsteps".) As each person spoke, it seemed that each insight shared was richer than the one before. Gurudev often closed his eyes in tender appreciation of the insights the pilgrims had gained and were now sharing.

GIVE HIM A GOOD KICK

To Santa Barbara, California on the 7th. Of his first several weeks in the West, we share a few "potent quotes" from his formal

and informal Teachings.

One story is reported by Swami Jnanananda Ma: "...Gurudev spoke to us about the use of force; how it is not bad, rather neutral. It depends only on how we use it. Once, as a pre-sannyasin at the Ramakrishna Mission Ashram of Swami Chidbhavananda Maharaj in India, Gurudev related, a drunk found his way into the kitchen, demanding to taste the food. As they never touched it until offered to God and thus made *prasad*, no one knew what to do. Gurudev, then known as Br. Sambasiva Chaitanya, entered and demanded that the man leave. When he refused, Sambasiva took him by the neck, dragged him to the Ashram gates and yelled at him never to come back! The Ashramites went running to Chidbhavanandaji about the incident. The Swami called him in for an explanation. Sambasiva related it somewhat sheepishly. Chidbhavanandaji's reaction: "Good...did you give him a good kick too?" So, Gurudev concluded, sometimes we have to use force. It is not necessarily unspiritual when used for the right purpose, without letting it use us

On January 13, Sri Gurudev and

"It is only possible to heal with soul force. Medicines, massages, etc. are secondary. A healer is only a channel."

Jnananandaji flew to Portland at the invitation of the Oregon IY devotees. He spoke to several hundred chiropractic and naturopathic students there on "The Spine and Nervous System from the Eastern Point of View." He shared a story of when he had once lectured to another group of chiropractors. Arriving at the hall, he had found them slouching, leaning against walls and even lying down! Gurudev told them, "Physician, heal thyself," stressing the importance of keeping the spine straight. "A healthy spine keeps you fine." Gurudev explained how the spine is the staff of life (*dandam*) supporting the highest peak (*meru*) and explained the 10 most important subtle nerves or *nadis*, including the 3 most vital: *ida*, *pingala* and *sushumna* along the spine.

When the spine is straight and healthy, he said, life is long. Because of our stiff, crooked spines we die young. "When the vertebrae get fused, the life gets confused." He explained the *sushumna* as the middle channel which, when the breath flows along it, the mind is totally tranquil. Breath through the right side is heating and aids digestion, so lie on your left side which stimulates breathing through the right nostril to digest well. Where the *nadis* cross are called *chakras*. They emit sound vibrations, these 51 seed tones controlling the body and personality. Symbolically these are pictured as 51 lotus petals. As the lower chakras control the instinctive and sensual impulses, Gurudev recommended never to kindle them up in the name of spiritual practices.

Gurudev also told them that if chiropractors don't try to correct

their patients' diets, but just manipulate their spines, they are mainly manipulating their purses! It doesn't matter whether allopath, naturopath, homeopath; take any path (a round of laughter on that one); the diet is very important to health.

HEALER AS CHANNEL

That afternoon Gurudev met the Portland Yoga family, many of whom are students of health and medicine. I was really amazed and moved to see so many of Gurudev's children who are devoted to health and the welfare of humanity all in one town. I feel they will make a great contribution to the future health of America by their service. Among them were students of chiropractic, acupuncture, massage therapy, polarity, reflexology and naturopathy.

One of them asked about study as *sadhana* (spiritual practice) vs. formal meditation, since they have so little time. Gurudev answered that formal meditation aids in strengthening and focusing the mind so it would actually take less time to absorb the material than if one just studied without recuperating the mind through meditation. "Meditation is like winding the clock so it goes all day. Study is important but meditation is a must."

That evening, speaking at the Masonic Temple on "Natural Healing," Gurudev said, "The heel (heal) is part of the sole (soul). It is only possible to really heal others if you bring forth soul force. Medicines, massages, etc. are secondary. A healer is only a channel for healing and the flow will be continuous and free only if the

healer is pure and balanced himself."

The next morning found us in Seattle where we were greeted by Meenakshi Honig and other Washington devotees. Gurudev attended a planning meeting of the "Brotherhood," an ecumenical group including the chief of the Blackfoot Indians, the head of the Sufi Order in Seattle, a rabbi and others, and is headed by Vanessa Freeman, now known as Amma.

Praising Meenakshi at a lecture that evening, Gurudev said it was because of her he had come. "That is the way Nature works; even for one good soul, we get the shower." After the talk, people came to greet Gurudev. Siva and Padma Wick were there with their little son Ganesh. Padma cooked for Gurudev while he was in Seattle. Their vibrations were so loving and glowing; I was impressed because their devotion seems to have grown and flourished even though they have not seen Gurudev for several years.

I DID IT FOR HAPPINESS

Monday, January 16: Today Gurudev was invited to the town of Tacoma where Roger Allen taped him for a program on KTPS TV, Channel 13. They had a beautiful setting for

him: skyblue background, golden velour couch, Indian tables, flowers, etc. His life story was briefly related against the background of beautiful dulcimer music. When urged to amend or correct the biography, Gurudev only added that throughout his life, doing all he did, he was searching for happiness. That was the reason he did everything and that was why he took to spiritual life also, because he saw he could not get happiness from any of those things.

Then Gurudev spoke a little about his own Master Swami Sivanan daji: how he was jovial, fun-loving, never morose, and how he embraced everybody - that was why Gurudev was drawn to him. He then proceeded to explain the entire essence of Yoga on the rest of the tape. After all the tapings, Gurudev remarked to me that the media is very important and well worth the long drive to the station. So many people are reached through television, he said.

Back at the hotel, Rabbi Raphael Levine, his wife and a friend had lunch with Gurudev. Cooked by Padma, it beautifully combined their two traditions: Indian upma and Jewish matzo ball soup.

Jai Gurudev!

*Gurudev
being interviewed
by Roger Allen
on KTPS TV,
Tacoma, Washington*

